

The National Era is Published Weekly, on
Seventh Street, opposite Old Fellows' Hall.

TERMS.
Two dollars per annum, payable in advance.
Advertisements not exceeding ten lines inserted
three times for one dollar; every subsequent in-
sertion, twenty-five cents.
All communications to the Era, whether on busi-
ness or for publication, should be ad-
dressed to J. B. BAILEY, Washington, D. C.

BUELL & BLANCHARD, PRINTERS,
Sixth Street, a few doors south of Penn. Avenue.

WASHINGTON, D. C.

MONDAY, SEPTEMBER 6, 1852.

LITERARY NOTICES.

KOSUTH IN NEW ENGLAND. Boston: John P. Jewett & Co.

This is a handsome volume of some three hundred and forty pages, containing a full account of Kosuth's tour of New England, including carefully revised reports of his speeches at receptions, banquets, &c. Also, the speeches of officials and citizens of the various cities and towns through which he passed. The last fifty pages are devoted to an "Appendix," which contains sundry resolutions and reports on Intervention, &c. The whole, including the Kosuth's Lecture at the Tabernacle, New York, for the benefit of his mother and sisters; which of itself should insure the book an eager welcome throughout the land.

Whatever variety and diversity of opinion there may be as to the expediency and wisdom of Kosuth's mission to this country, or as to Kosuth's "honesty"—there are those who question it—none can deny that his speeches evidence an almost unparalleled proficiency in every attribute of oratory. They stand out from the language like bas-reliefs, and centuries will be powerless to impair their force and beauty.

The book is beautifully printed, and contains a full-length portrait of Kosuth, engraved upon steel.

THE NEW ENGLANDER. Published by F. W. Northrop, New Haven.

This periodical is an ever-welcome visitor to our table. Its articles are always able, high-toned, and liberal. The number before us contains an unusually fine list: 1. A defence of Lord Bacon against a critical essay by Mr. Macaulay; from which it would seem that the newly-dubbed baronet has wandered somewhat beyond the limits of truth in his estimate of the Lord High Chancellor. 2. Ethics of Editorship. 3. The Pioneer Settlers of Ohio. 4. The Sources of our Population, &c.

BLACKWOOD'S MAGAZINE. August, 1852. Taylor & Maury, Agents.

Blackwood has this month, "Dios Boreales, No. 9," a curious specimen of metaphysical religion, in dramatic form: an article on Wagner's last book of Oriental travels, quoting several highly interesting sketches of Indian character; Part Second of "Katie Stewart," which is ripening into some charming story, abounding in exquisite pictures of life and scenery; a literary article on the new literature, of course, &c., &c.

MEYER'S UNIVERSUM. No. 4.

This number contains four beautiful steel engravings, of The Cathedral of Strasburg; Tall's Chapel, near Kossnacht, in Switzerland; the Palace of the Legion of Honor, in Paris; and the Ruins of Etawah, in Bengal. Not the least interesting feature of this unique publication is the literary department. The high character of this greatly augments the value of the work.

TRANSACTIONS OF THE NATIONAL ELECTRIC MEDICAL ASSOCIATION. By BRADSHAW DARTON. Rochester, New York.

This pamphlet, of 160 pages, is made up of the proceedings of the third annual meeting of the National Electric Medical Association, and of the several papers presented to that assembly. The appearance of this number is creditable. Some of the articles are well written, and contain valuable thoughts.

That the theories and practice of medicine are susceptible of being further improved and improved, few, we presume, will be disposed to doubt; but in what manner or by what agencies the work is to be accomplished, will not be determined with the same unanimity. We think the physician should be somewhat conservative; for health and life are too valuable to be justifiably risked by running hastily after new and unestablished theories. At the same time, it is but rational to suppose that almost everything pertaining to medicine must rapidly change with the astonishing progress of the various sciences which form the basis of medical practice. We have believed that what is perhaps improperly styled the Allopathic practice is really the Eclectic system, inasmuch as it has been adopting new principles and improved methods from all quarters, for two thousand years; and also for the reason that it contains no exclusiveness in its received principles which will prevent the adoption of any improvement yet to be discovered. In this latter particular it differs essentially from Hydropathy, which employs only a single therapeutic agent, and from Homoeopathy, which endeavors to reduce all treatment to a single therapeutic law. We therefore do not see how those who especially claim to be Eclectics are better entitled to the appellation than the great body of practitioners; nevertheless, we fully agree with them, that the usefulness of the profession will be just in proportion as it employs an enlightened and judicious Eclecticism. We hope to see the time when physicians of all sects and classes will treat each other with more liberality and less bigotry. Not until then can we hope for candid and truth-seeking discussion, and a satisfactory solution of those difficult but deeply interesting problems which the medical world is now divided.

SLAVERY PUBLICATIONS.

Since the appearance of *Uncle Tom's Cabin*, by Mrs. H. B. Stowe, in the Era, and its unprecedented popularity throughout the country, numerous imitations of it have appeared, the specimens we have seen falling far short of that great work. The defenders of slavery, not satisfied with the arguments which common sense and imagination furnish them, seek to employ the influence of Revelation in its support. The Baltimore Sun thus notices a work designed to prove that the Bible sanctions Negro Slavery:

"Messrs. Burgess, Taylor, & Co., San Francisco, send us a copy of a work of imposing dimensions, a handsome work of nearly 600 pages, published by Rev. W. S. Brown, M. D., and Rev. J. H. Burleigh, the copy before us containing the assurance that it is the 'fifth edition'—revised." And we have no doubt it

is. And the fifth edition may be published, but it will stand for nothing, for there is nothing in it. The book comprises the usually quoted facts associated with the history of slavery as recorded in the Scriptures, accompanied by the opinions and arguments of another man in relation thereto. And this sort of thing may go on to the end of time. It can accomplish nothing towards the perpetuation of slavery.


The book is called "Bible Defence of Slavery, and Origin, Fortunes, and History of the Negro Race." Bible defence of slavery! There is no such thing as a Bible defence of slavery at the present day. Slavery in the United States is a social institution, originating in the convenience and cupidity of our ancestors, existing by State laws and recognized to a certain extent—for the recovery of slave property—by the Constitution. And nobody would pretend that if it were abolished, it would be profitable for any man or any State to continue to hold slaves, they would be bound to do so, on the ground of a "Bible defence" of it. Slavery is recorded in the Bible, and approved, with reasons given for its perpetuation. But it is not slavery and war to endure forever, because we find them in the Bible? Or are they to endure forever, because we find them in the Bible? The Bible inculcates peace and brotherhood!

The book before us exhibits great research, but is obnoxious to severe criticism, on account of its gratuitous assumptions. The writer is constantly assuming that the Bible is a written work of this sort, a "doubtless" this, and "no doubt" the other, and "such is our belief" with respect to important premises, which are not acceptable to the intelligent reader. Any of the positions assumed are ludicrous; and the fancy of the writer runs to exuberance in putting words and speeches into the mouths of the ancients, predicated upon the brief record of Scripture history. The argument from the curse of Ham is a weak one, and is written upon it. It is just equivalent to that of Blackwood's Magazine, we remember examining some years since, in reference to the admission of Jews into the Christian Church. The writer maintained the religious obligation of the Christian people to perpetuate the political disabilities of the Jews, because they were the curse of the world; to remove them, in view of "the curse" which was laid upon them, would be to remove the curse of the world. The writer understood to be levelled against the Jews of the Jewish race and the descendants of Ham, he is able to fulfil his purpose, though the "rest of the world" is left to wonder at the benevolence of the "Divine Law." Man may very safely cultivate the highest principles of the Christian dispensation, and leave God to work out the fulfilment of his curse.

"According to the Bible, the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves, and we are sinning heinously in harnessing steam to the performance of manual labor, are we not? The writer of the 'Divine Law' is laying hold of the lightning to carry our messages for us, instead of footing it ourselves, as our father Adam did. With a little more common sense, and more liberal understanding of the world, we should have understood the same logic, all mankind being under a 'curse,' none of us ought to work out any alleviation for ourselves,

TWENTY THOUSAND SUBSCRIBERS.

CAMPAIGN CLUBS.



and Greek
the drawing
in dresses.
and a harsh
wing against
and women
emphatic sen-
sitive of Maine.
are powerful
morally—phys-
ically, and
ectually in the
for intellectual
village under
we some of our
what a winter

SPEECH OF HON. S. P. CHASE, OF OHIO.
THURSDAY, AUGUST 26.
Mr. CHASE. Mr. President: The Senator from Illinois (Mr. DOUGLAS) has made a very serious charge against all those who propose to vote for the amendment of the Senator from Massachusetts. He has charged us with infidelity—deliberately—deliberately—against the Constitution we have sworn to support.
Sir, I repeat the charge. I deny it in its totality and in its spirit; in its whole breadth and in all its detail. The argument which my friend from Massachusetts has addressed to us to-day was not an assault upon the Constitution. It was a noble vindication of that great charter of Government from the perversions of the advocates of the Fugitive Slave Act.
and then declared the Senate adjourned sine die.

HOUSE OF REPRESENTATIVES.
TUESDAY, AUGUST 31.
On motion, the reading of the journal of yesterday was dispensed with.
Mr. Clark made a report from the Committee of Conference on the disagreeing votes of the two Houses on the Post Route bill; upon which he demanded the previous question.
Reports were then respectively made from the Committees of Conference on the disagreeing votes of the two Houses on the Army Appropriation bill, the Navy Appropriation bill, and the Post Office Appropriation bill, and they were severally adopted.
On motion of Mr. Jones, of Tennessee, the

determined to vote for Hale, and every day we hear of new accessions. Forty voters in this country are already committed in his favor, and I doubt not that he will be materially increased before November.

Couriersport, Potter county, Pa., Aug. 24.—
There never was so favorable a feeling among the masses in this country as at the present time. I have no doubt but three-fourths of the voters of this county would prefer the election of Hale and Julian to either of the other tickets. I believe that they will get as many votes as either of the others; but a good many will vote just this once for slavery, to defeat their old antagonist, who loathe the platform and the position of their party. We shall poll a much larger vote than in 1848, and are gain-

OBITUARY.
Died in Cincinnati, July 23d, Dr. A. L. BUSHNELL, in the 37th year of his age, of an organic disease of the stomach. Dr. Bushnell was in Washington in May last, as a delegate to the General Assembly of the Presbyterian Church which met there, but contrary to his hopes, the journey did not improve his health. Both in his profession and in the various benevolent enterprises in which he engaged, he was widely and favorably known, and highly esteemed. For six years he has been an active member of the Board of Trustees of the Public School. As Secretary and Agent of the City Relief Union, an ardent supporter of the Temperance cause, Superintendent of one of our largest Sunday Schools, and Elder in the

EDWARD A. STANBURY.
STOK CROCKER, No. 2 Hanover street, New York. Stocks are almost universally bought and sold, and few are neglected.
Reference.—H. Wright, Jr. Esq., New York; C. P. Kirkland Esq., do. Boston; J. H. Peck, Esq., do. J. & J. H. Peck & Co., Hartington, Vt. Sept. 9.

SAMUEL AARON.
OF Norristown, Pennsylvania, has just enlarged the accommodations of his school, so as to accommodate the most ample and convenient in the city, furnishing seats for about 180, and private study rooms for about 60, mostly ten in a room. Winter terms of six months to commence 1st October next. Sept. 2d.

I would rather be known than President.—HENRY CLAY.
THE LIFE OF HENRY CLAY.
NOW ready, and for sale by subscription, the Life and Public Services of Henry Clay, by Henry Clay, the Statesman, and Patriot, including some of his best addresses, and the most interesting and valuable of his life.

the power of a Northern majority. Senator Douglas followed. He suggested his pill. He told the South, that we have cotton lands, and rice lands, and tobacco lands enough; but alas! said he, we want more lands for sugar; by which the South perfectly understood that if they would make him President, the annexation of Cuba should be their reward. This is the same gentleman who has lately said, in a secret session of the Senate, that if the Sandwich Islands should be annexed to this country, and a question should arise about excluding slavery from them, he would vote against it. During all this time affairs were ripening for the Baltimore nominations. Mr. Fillmore offered to the South the Army and Navy, to catch a poor fugitive, where only a constable

plave all his earnings, and all his ability to earn, from birth till death. And again I say it is not the whole greater than a part? Is the destruction of any one man's house by fire a crime? How much greater the crime of providing millions of men from having a house they can call their own? Is conebnug a crime? In this Union, all the adult portion of more than three millions of people are forced to live in a state of conebnug. Is it a crime to abandon innocent females to the lusts of evil men, without the protection of law? In this country, a million and a half of females constantly are so abandoned, and the rearing of dark-skinned beauties for the harems of republican sultans is a systematized and legalized business. Is it a crime to

[illegible]

argument. Until they do that, let them remember that the supporters of the Fugitive Slave Act are at least as obnoxious to the charges of treason as the other side.

Something has been said in censure of the Senator for having spoken at all to-day, upon this subject. We are told that the session approaches its close, and that business presses. It is not understood that they fought with motives. But I know, and you know, that weeks ago, he asked the Senate to consider a resolution which he had laid upon your table, in the climate and season of the year.

LATER FROM CALIFORNIA.—*New Orleans, September 4*.—The steamer *David Webster*, from San Juan, arrived here this morning. She brings the news of the capture of the *Erva*. Business generally was steady, and the mines were yielding abundantly.

A duel had taken place at Sacramento city, between Mr. C. Gilbert, late member of Congress, and a man named Smith. They fought with pistols. Mr. Gilbert was killed. The origin of the difficulty arose out of political differences.

New Haven, Sept. 2.—After a little exercise, I have succeeded in getting thirty subscribers to the *Standard*.

From the Washington Union. **IMPROVEMENT IN FLOURING MILLS.**

Most persons would be much surprised to be informed of the perfect accuracy demanded in adjusting the mill stone from the "stone" between the faces of which all the wheat of our country is ground into flour; and yet an accomplished miller in any of our merchant mills will tell you that this ponderous

Sept. 9-25 D. & M.

THE RAILROAD ROUTE TO THE WEST.

Through to Cincinnati by Rail the entire distance, except ten miles, which is done in Coaches.

H. F. East Mail Line leaves Calvert Station at 11 A. M., and connects regularly with the Fast Line over the Pennsylvania Railroad to New York, and thence to New York in daylight, and pass passengers through to Pittsburgh in daylight. The Fast Line leaves Calvert Station at 11 A. M. and connects regularly with the Fast Line to New York, and thence to New York in daylight, and pass passengers through to Pittsburgh in daylight. This line makes direct connection with the Western and Atlantic, and the Cleveland, Columbus, and Cincinnati railroads, and by its passengers are now going through from Baltimore to Cincinnati in four hours, and from Cincinnati to New York in four hours.

slavery or anti-slavery to the members' profession on this earth—civilized, heathen, or barbarian—ever committed to the extent that it is committed here. And yet this looking of the temple of knowledge against a white race, and drawing out of them the very best of the soul of man and his Maker, this rebellion against all that God has done to reveal Himself to His offspring through the works of nature and the revelations of His providence, is not only a crime, but a crime of the most heinous kind. It is a crime which no man who would be worthy to sacrifice honor, duty, religion, to the demands of slavery, were a large

ventilated as they are. Here they go out, at most, once a week, and then, like them, and the sort of exertion which is the reason why we have seen every part of the year.

It might have an opportunity to submit to the views which he has now put so much eloquence and power. Then, sir, we were not pressed with business. Then, we adjourned over Saturdays. And yet the Senate, upon the yeas and nays, refused to receive the resolutions. I have occupied a seat in this Chamber, I never before knew the courtesy of a hearing refused to a Senator under similar circumstances.

The President, too, the honorable

STEAMBOAT ACCIDENT.—*New York, September 4*.—The steamer *Reindeer*, burst her boiler on the North river, near Bristol Landing to-day, by which means three persons were killed, thirty badly scalded, and many others more or less injured. Among those badly scalded are Misses Andrews, Thor J. Barnes, and Hugh Reilly, all of Richmond.

MARRIAGE.
Married in HOLLY, Orleans county, New York, on Thursday, August 19th, by Rev. W. Metcalf, of Springville, Eric county, Mr. C. M. PLUMER, of Randolph, Cattaraugus county, to Miss Z. A. ROBINSON, daughter of C. Robinson, Stearns county, N. Y.

HAYANA.—*New York, September 3*.—The

for the National Era." Send them on as soon as possible. Push on the column; we are right instrument—the millstone—which while lighted before your eye, when once rightly poised upon it, will crush you, if you do not get rid of it. The men who are engaged in the cause demanded for executing its work, will vary half or less than two hundred and twentieth part of an inch, utterly spoil the work. He will also tell you that with all his watchfulness and care, the great loss of time has always been to guard against the instability of the foot of the spindle," caused by the springing and radii of the ordinary bridge.

THE SHOW MILL LINE leaves the main place daily at half past four. By this line, passengers can reach the city at 8 P. M. of the days of departure, and lie over until the next day. They could, however, leave the mountain, and arrive in Pittsburgh that evening, or in the morning, there from a train of departure from Baltimore, and with all the comfort and convenience of the Pennsylvania railroad route.

These lines are now in the enjoyment of a most liberal patronage from the travelling public; their equipments made to surpass by far any other route between the East and West.

NOTICE.
Tick to Pittsburgh, Meadell, Cleveland, and Toledo.

have subscribed or executed such laws. It is almost unpeakable to deprive him of the Gospel, and thus make him feel that the slave code does this, by withholding letters from the slave, and thus postpones the true enfranchisement and salvation of his soul to some future time, when he may see fit to give use to his earthly master. Would it be a crime to practice some demonic art, by which the growth of body and limbs should be arrested?

[illegible]

rather, and fastidious almost—almost daily changing dresses, precise skating and example of European—and there as it is to the rigor to the migratory.

[The speaker] had to give a Senator a hearing on a subject on which he deemed it his duty to address the Senate, was a courtesy never refused him.

Well, sir, when the Senator from Massachusetts was thus refused a hearing, what option was left to him? His sense of public duty and personal obligation required him to decline him from the great subject he discussed, and I know the close of this session. You denied him

EXTRACTS FROM OUR CORRESPONDENCE.

Extract of a letter dated Greenwich, Washington Co., New York, August 21, 1852.

Enclosed find \$27, and 46 names for 5 months. We are all anxious to obtain a full report of the doings of the Pittsburgh Convention, so far as they relate to us. If you can send me, unsealed circular, or other article, printed matter, not exceeding three ounces in weight, shall be sent to any part of the United States for one cent, and for every additional ounce, or fraction of an ounce, ten cents extra. I will be charged; and when the postage upon any

tial millers of Georgetown, D. C., so eminent for the excellence of its flour, furnish the strongest proof of the value of Mr. Hotchkiss's train-black and counter-bridge:

GEORGETOWN, July 28, 1852.

The undersigned, one of the firm of Boyce & Taylor, proprietors of the Columbia Mills id this city, would state that, having been bound to the business, I have the honor to acknowledge the receipt of your letter of the 19th inst., in which we have eleven ran of stone,

**SPEECH
OF
HON. HORACE MANN, OF MASSACHUSETTS,
IN
THE HOUSE OF REPRESENTATIVES,
DELIVERED
IN THE HOUSE OF REPRESENTATIVES, AUG. 17, 1852.**

BOSTON, AUGUST 10, 1852.
SEP. 9.

And further, they

"Resolved, That the Democratic party will resist all attempts at renewing, in Congress or out of it, the agitation of the slavery question, and will support whatever shape or color the attempt may be made."

And the Whig Convention

"Resolved, That the series of acts of the Thirty-first Congress, commonly known as the Compromise or adjustment, (the act for the recovery of fugitives from labor included,) are received and acquiesced in by the Whigs of the United States, and that no effort will be made to repeal or amend them."

"Resolved, That the Democratic party will resist all attempts at renewing, in Congress or out of it, the agitation of the slavery question, and will support whatever shape or color the attempt may be made."

And the Whig Convention

"Resolved, That the series of acts of the Thirty-first Congress, commonly known as the Compromise or adjustment, (the act for the recovery of fugitives from labor included,) are received and acquiesced in by the Whigs of the United States, and that no effort will be made to repeal or amend them."

incent, sacrilege, and whatever else there is that inflicts wide-wasting ruin upon society, and brings the souls of men to perdition—the slave-voyage is the system which must be abolished, and you will find its ingredients to consist of every crime. Define any crime, and you will find it to be incorporated in slavery, and aggravated in it. The true and infinite meaning of the word God cannot be adequately understood,

YORK, in State house, nominated county, for Gov-Lieutenant Gov- chosen. The shn Van Buren

convenient opportunity: that denial compelled him to avail himself of an inconvenient opportunity. From reversionary rights, the refusal constrained him to avail himself of his right as a Senator. I rejoice that he has done so. The country will hear and judge. Let those who condemn his speech answer its logic and falsity its injury if they can.

While I do not pretend to interpret the motives of Mr. Freesoilers, it is plain that

Enclosed is \$5, for three copies of the *Register*. The intelligence of the nominations of John P. Hale and George W. Julian was received with much enthusiasm by the Free-Sellers of this vicinity. It was pronounced well-timed, and the latter, and can say that I know very few whom I think more worthy to be elected to the office for which he is proposed. H. C.

In this capacity my attention was recently called to the century-bridge tree and tram-block, patented by Mr. Gideon Hotchkiss, of Broome county, New York. The object of which is to secure and adjust the foot of saplings, or other material, upon the trunk of a tree, or however made, for the purpose of raising them. This invention convinced me (as I think it would any intelligent man) that it is a very important invention. But I went farther, and made a thorough trial of a single set, which so fully answered my expectations, that I have been anxious to see how many Conventions have haughtily proclaimed

The House Select Committee on the Whole on the state of the Union—

Mr. MANN said:

MR. CHAIRMAN: On former occasions, I have expressed myself so much at length on the relations which the free States are made to bear to slavery, that I did not propose at this session to repeat such remarks. I will say no more than that I am a firm believer upon this subject. But the bare mention of the word "slavery," resolves itself into all crimes and all cruelties, all debasements and all horrors. The

in principle and substance, of the subjects to which they relate." And we deprecate all further agitation of the question, and all efforts to our peace, and will discontinue all attempts to continue or renew such agitation, whenever, however, or however made, for the purpose of raising them. This invention convinced me (as I think it would any intelligent man) that it is a very important invention. But I went farther, and made a thorough trial of a single set, which so fully answered my expectations, that I have been anxious to see how many Conventions have haughtily proclaimed

until you analyze it, and divide and subdivide it, and give to it the thousand names of omniscience, and omniscience, and omniscience, and infidelity, justice, holiness, and benevolence, of all sanctities, and verities, and benignities, of all energies and beauties, of all wisdom and all law; so when you penetrate and analyze it, you find it is nothing more than a tyranny of a social law to abolish it! Of what

The constant for resolutions were being the adopted at Baltimore. I adopt, as the annexed
 Extract of a letter dated the 1st of August, 1832.
 Enclosed find \$9.87 for subscribers to the Era. The Independent Democracy here are
 two of the great political Conventions, recently
 held, have joined in forcing upon the country.
 the next election. We must double our vote
 in Morrow county.
 Extract of a letter dated Conneautville, Pennsylv.
 I am now so fully convinced of the utility and ex-
 cellency of this invention, that I cheerfully add my
 testimony as a practical man to the high commendations
 given by the American public, and others in
 favor of this meritorious invention.
 J. V. TAYLOR.
 We, the undersigned, having used the contrivance
 against free discussion; the recent, though, as
 I believe it will be found, the temporary silen-
 tial intolerance and bigotry, acting in an un-
 legal way, can destroy it. Very truly yours,
 of this Capital, who has long desired to
 speak, and the still later choking down of a
 gentleman from Connecticut, [Mr. CLEVELAND],
 on this floor, have induced me to recom-
 mend to change my determination, and to be
 willing to be reasoned with, and always grate-
 ful, when, for good cause, I am convinced; but
 value is that provision in the Constitution,
 which secures the free exercise of religion, if
 I may I think, the telescope of the astronomer
 resolves the stardust of the universe into refulgent systems that
 the astronomer resolves the stardust of slavery into
 all the impurities and wickedness that de-
 form humanity.
 Now, between these two great antagonisms
 between God and the Right on one side, and
 Slavery and the Wrong on the other, these two
 Baltimore Conventions have chosen the latter.

[illegible]

lieve, indeed, that the time is not very distant when the People of this country will become satisfied that Congress has no power to legislate on this subject; and, while recognizing and fulfilling, in its own sphere, the duty which the Constitution really imposes, will sweep this law from the statute book, as an usurpation of undeligated power.

Let me say, however, in my judgment, the speech of my friend from Massachusetts, Mr. Smith has, in my opinion, done more to the cause of Liberty and Republicanism, than the most eloquent of the sons of the Republic.

W. L. G.

[illegible][illegible]

its appearance the speedily. But allow me to say that there can be no peace until Congress has taken the States, returning to the original policy of the Founders of the Republic, and disclaiming all foundation for slavery, shall maintain freedom wherever the national jurisdiction is exclusive, and leave to the States the right to extradite and to the States to be disposed of according to their own sense of justice, of good faith, and sound policy. Then will we have peace and order in this country.

DEAR SIR: YOURS OF THE 27TH INST. HAS REACHED ME. I HAVE READ IT WITH INTEREST AND SYMPATHY. I AM GLAD TO SEE THAT YOU ARE NOT AWARE OF THE EXHAUSTING BLESSINGS OF FREEDOM, BY THE OPERATION OF WHICH THE CURSE OF SLAVERY IS HALF A CONTINENT TO ALL THE CURSES HE AND HIS PEOPLE HAVE ESCAPED, AND TO SHUT IT FROM ALL THE BLESSINGS HE AND THEY HAVE ENJOYED. BUT SUCH A MAN WAS FOUND. GENERAL CASS THOUGHT SO, AND HE PUT HIS NAME TO IT. BUT THE PROGRESS HE COULD CARRY THEM AGAINST SLAVERY-RESTRICTION. IF SO, THEN THEIR UNION WITH THE PRO-SLAVERY SOUTH WOULD MAKE A TRIUMPHANT ALLIANCE.

PELAGIUS, APRIL 2, 1850.

DEAR SIR: YOURS OF THE 27TH INST. HAS REACHED ME. I HAVE READ IT WITH INTEREST AND SYMPATHY. I AM GLAD TO SEE THAT YOU ARE NOT AWARE OF THE EXHAUSTING BLESSINGS OF FREEDOM, BY THE OPERATION OF WHICH THE CURSE OF SLAVERY IS HALF A CONTINENT TO ALL THE CURSES HE AND HIS PEOPLE HAVE ESCAPED, AND TO SHUT IT FROM ALL THE BLESSINGS HE AND THEY HAVE ENJOYED. BUT SUCH A MAN WAS FOUND. GENERAL CASS THOUGHT SO, AND HE PUT HIS NAME TO IT. BUT THE PROGRESS HE COULD CARRY THEM AGAINST SLAVERY-RESTRICTION. IF SO, THEN THEIR UNION WITH THE PRO-SLAVERY SOUTH WOULD MAKE A TRIUMPHANT ALLIANCE.

[illegible][illegible][illegible][illegible]

mon.
The motion of Mr. Underwood, a Committee, consisting of Messrs. Underwood, Pratt, and Bayard, was appointed to wait on the President, and inform him that the Senate is now prepared to adjourn.

The committee, shortly after returned and reported that the President had no further communication to make to the Senate, and they offered his congratulations upon the close of the session.

home to their homes a platform containing such abominable doctrines as that lately put forth at Baltimore by a set of men that themselves Democratic.

Kennett Square, Chester county, Pa., Aug. 27.
As you will perceive by the accompanying newspaper, the President is to deliver a speech at a meeting of the Friends of the Pittsburgh nominations was held in this village a few days ago.

country. This Abolition is a berry that grows upon a tree on Mount Lebanon in the State of Pennsylvania. It has been patronized in the four quarters of the world. This is not an exaggeration. It has been the cause of religious diseases, and from its smell, is a preventive of fever and ague. It is a preventive of cholera, and is a tonic to the neck for those who are afflicted with the neck. It is a tonic to the neck for those who are afflicted with the neck. It is a tonic to the neck for those who are afflicted with the neck.

Speech, and Free Men," in opposition to the slavery platform of the two great political parties. Distinguished speakers from abroad have been invited, and we trust will attend.

**ENOCH PARMOR,
WILLIAM PYLE,
SUMNER STEBBINS,
JOSEPH WATSON,**
Committee.

The article is patronized in England, France, and Italy, and likewise against universal paroxysms in America. No one should be without this tonic to the neck for those who are afflicted with the neck.

Ladies and Gentlemen! You have now the only opportunity of embracing the President in person.

AVRIL HENRY PREPARED.

When the race for the Presidency consisted in adherence to the Slave Power alone, it was not surprising to expect that the victor would be a slaveholder. Mr. Fremont's forthright casting of the issue made it possible for a human being to commit. It was the stealing, even of a shilling, a crime! "Slavery steals all that man can call his own; and is not the whole greater than a shilling? Is robbery, which is regarded to be the taking of any part of a man's goods, "from his person, or in his presence, against his will, by force or fraud," less a crime than the stealing of the blasphemous doctrine we are made to hear from the political rostrum, the lecture-room, and, incredible to relate, from the pulpit itself? How I regret that I am not a Jew, with such cruel-hearted and simpleton-minded scheme to our All-wise and benignant Father in Heaven, is ill-will and wanton impiety and blasphemy. I am not a Jew, with such cruel-hearted and simpleton-minded scheme to our All-wise and benignant Father in Heaven, is ill-will and wanton impiety and blasphemy. I am not a Jew, with such cruel-hearted and simpleton-minded scheme to our All-wise and benignant Father in Heaven, is ill-will and wanton impiety and blasphemy.

ed recently
has been appoint-
Virginia.

Mr. Mangum offered a resolution of thanks
to the Hon. Wm. B. King.
Mr. King responded in appropriate remarks,

A month ago, it was thought that
nearly everything would vote for Pierce or for
Scott; but we are agreeably disappointed in
finding that a large number are already fully

I am glad to hear again what
I can give. They are sold at a reasonable price—from \$1
to \$4 for each customer.
Mr. BORRILL will remain but a few weeks longer, and
may be found at Miss McDonald's, corner of Ninth and E
streets.
Sept. 8—'91

Never suffer long from a cough. At this age of
the world, when you can get Ayer's Cherry Pectoral,
it is a criminal neglect if you do not cure it.

Mr. Bryan, of Texas, went further, and proposed
to incorporate the Compromise measures
and the Fugitive Slave Law itself, into the
Constitution, so as to put their repeal beyond

double, or tripled amount of the
Slavery answers the exact definition of the
law books; for it is by violence and by putting
in bodily fear that a master ravishes from his

* President Edwards said: "While you hold negroes in slavery you do exceeding wrong, and that is
a higher degree than if you committed common robbery or theft."

